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INTERNATIONAL BIBLE STUDY.

January 29th, 1882.—Leviticus X. 1-11.

"AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded not." This was in connection with the dedication of the tabernacle. We read in the 8th ch. of the solemn consecration of Aaron and his sons, Nadab, Abihu, Eleazar and Ithamar, to the priestly office, and of the garments with which they were invested in accordance with the command of the Lord, and of the sacrifice offered in their behalf. After this they had to remain seven days in the precincts of the tabernacle. An element of their consecration was the time they had thus to spend in waiting the pleasure of the Lord. On the eighth day they entered upon their priestly functions, and offered the sin-offering, the burnt-offering for priests and people, and the peace offerings. This was the supreme and pregnant hour in the history of the Israelites. God was in the midst of them, tabernacled according to his own expressed wish. Moses could say in an important sense, I have finished the work which thou gavest me to do, and now if I die it matters little seeing that God himself is in the midst of them, and Aaron and his sons have been invested with the priestly functions whereby the sins of the people shall not be allowed to exclude them from their God. It was a time of festivity. The people had been long engaged in the construction of the tabernacle and had freely given of their substance for it. Aaron and his sons occupied a very sublime position, at it was through their ministrations that the way of access to God was opened to the people. The mediatorship was no longer exclusively in the hands of Moses. We can imagine the feeling of awe with which this priestly family would be regarded by the people generally and by the chiefs of the tribes. There is no such formidable trial for our weak humanity as that which is connected with sudden exaltation. Nadab and Abihu were puffed up with the idea of their greatness, and lost their balance altogether. Instead of looking at the matter from the side of God's holiness and majesty, which would have kept them conscious of their own unworthiness, and made them very fearful of bringing reproach upon the blessed name whose honour was committed to them, they could think of nothing but the grand figure they were making in the eyes of the people. This forgetfulness of the responsibility of their position led them, it would appear, to take part in the wine drinking which accompanied the festivities of this day, and thus they were thrown still more off their guard. The exalted sense of their own importance made them revolt from the idea of being under the authority of their father, and led them to act in the way de-

scribed in the text. They did not mean their act to be considered as an act of rebellion against God; were they not engaged in offering incense to God? Could there be any harm in that? From the beginning of the world, whatever commands God has given to men concerning the worship to be rendered to him, men have always been tempted sooner or later to mix up their own ideas with the instructions of God, and act as though God had left it to them to determine in a measure after what manner the worship should be rendered. Nothing whatever has been a more fatal barrier to the progress of true religion than this passion of man to improve upon what God has given. One would have thought it incredible that man should have entertained such a conceit of his own wisdom as is implied in this; yet the fact is simply so, and so it ever has been. To-day as much as ever, the presumption of Nadab and Abihu is traceable in the religious institutions of Christendom. God had commanded that he should be worshipped with incense in connection with the tabernacle services; but he had carefully specified the manner, circumstances, time, occasion; and the sons of Aaron were transgressing the rubric given in the incense-burning here mentioned. Their error probably was that they employed the incense in a time not sanctioned by the commandment.*

"And there went out fire from the Lord and devoured them; and they died before the Lord." In Lev. ix. 24, we read that fire from the Lord came out and consumed the offerings of Aaron and his sons, a sweet token of his acceptance of their offerings, themselves and the people because of the sacrifices. Now fire comes forth to devour the sacrificers, because of transgression. How strikingly this shows that the grace that comes through Christ teacheth us and requireth us to deny ungodliness; the grace that brings pardon brings purity, when there is an appropriate faith.

"Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will glorified." So Peter bids us sanctify the Lord God in our hearts. Danger is as responsibility; and responsibility is as privilege. Let him that thinketh he standeth take heed lest he fall. How watchful and prayerful, above all men, should they be who minister before the Lord. How many there are who aim to be thought men of independent thought, and boldly mix up their own ideas with the teachings of God.

"And Aaron held his peace." Nothing that is reported of Aaron so well becomes him as what is here stated. It is thought a noble thing on the part of the elder Brutus that he should have condemned to death his

* An error of which they would seem to be guilty who, under the present dispensation, would include the offering of incense in the public worship of God.

own sons found guilty of conspiring against the state; but God is greater than one's country. He that loveth father or mother, son or daughter more than me is not worthy of me. It was doubtless a sad, sad hour for Aaron that in which he saw his two eldest sons laid low by the punitive fire of God in the very tabernacle where they were fulfilling their priestly functions; he took sides with God rather than with his self-willed sons; and with his two remaining sons refrained from signs of mourning and expressions of grief.

"Do not drink wine or strong drink, thou nor thy sons with thee when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations and that ye may put difference between holy and unholy, and between clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." 9-11. This passage compels us to believe that it was under the influence of wine that Nadab and Abihu ventured to do as they did. The opportunity is taken of forbidding the use of intoxicants to those who ministered before the Lord. Under its influence men were liable to lose their power of discrimination, and to make light of the divine authority, and to neglect to teach the word of God faithfully. Can there be any doubt of it? But under the New Dispensation Christians of all grades need to have habitually the best use of their faculties. The honour of the Lord Jesus is committed to every individual Christian. Under the influence of liquor we have heard men rend the air with their prayers, and if God did not send forth the flames of his holiness to destroy, it is simply because he hath appointed a day in which he will judge the world. Let all that name the name of Christ depart from the sin of imperilling their spiritual safety by taking wine or strong drink.

WEEKLY REVIEW.

—A CONTEMPORARY characterizes the agitation against the Opium revenue as semi-religious nonsense; professes to examine the arguments for the discontinuance of the traffic and finds them absurd; and appears to be quite content with such logic as Sir Geo. Birdwood's letter supplies, as settling the question for men of sense. For more than thirty years that we have been acquainted with the Bombay secular press, we do not remember that it has even taken any other view of the matter. Almost all who write in favour of the continuance of the present relations of Government with the traffic, have manifested more or less of irritation that the subject should even be debated. Strange that some should feel so strongly in condemnation of the action of the Indian Government, while others can see no shadow of reasoning in favour of it. Can it be that

the two parties have a different standard? Some think that expediency and justice can never be weighed against each other; others think that when expediency has a very strong case, justice must hold her tongue. How can the Indian Government escape bankruptcy or escape impoverishing the people by excessive taxation, without the opium revenue? Such is the case for expediency with the addition that this splendid revenue is virtually contributed by another nation, the Chinese. Of course, to the mere politician the proposal to remove the burden from a foreign nation and assume it yourself appears monstrous. They who oppose the revenue from Opium believe that the supreme obligation of every nation is to do right, and that whatever is not right, if persisted in, brings ruin. Napoleon said that Great Britain was a nation of shop-keepers; but Great Britain would not be the nation she is if she had habitually sacrificed justice to expediency. The difficulty is that expediency vitiates the power of right discrimination, hindering the fair and full investigation of a matter. When England was deriving a large revenue from her slave colonies it was difficult even for good people to see the sophistry of the arguments used in favour of slavery. Just as the English papers are telling us to-day that there is nothing more innocuous than opium-smoking, so in the early part of this century, a great deal of excellent logic was expended in proving that the slaves were better off as slaves than they would be if emancipated. But as soon as the public began to get rid of the bias induced by interest, they began to see the matter correctly, and made up their minds that the system must be abandoned at whatsoever cost. Our contemporary professes to consider the arguments advanced in favour of the abandonment of the opium traffic, but we do not perceive that he has given attention to this: British India prohibits the importation of opium, but will not allow China to do it. Great Britain, after forcing open the gates of China for the admission of this drug, has been keeping them open ever since by irresistible pressure. England is the great stickler for free trade; what sort of free trade is this? We are told not only that opium-smoking is innocuous but that the Chinese Customs have never really been shut against it, except in the year 1839. For many years, in the early stages of this traffic, the opium despatched from India was smuggled into China by a regularly organized system which China was told she must wink at or have gunpowder substituted for opium. One of the arguments that commends itself to our contemporary in that the Portuguese were engaged in smuggling the drug into China when the British entered upon the pitiful business. In any other connexion, such an argument as this would not be touched with tongs. In 1787 the directors of the Hon. East India Co. expressed themselves as follows with regard to a certain consignment of 2000 chests of opium sent to China: "We have been informed that the importation of opium into China is forbidden under very severe penalties. Under any circumstances it is beneath the Company to be engaged in such a clandestine trade; we therefore hereby positively prohibit any more opium being sent to China on the Company's account." Well had it been for the H. E. I. C if they had retained this conscientiousness.

—WITH concern that many will share the *Christian* hears that Raiatea, Barotonga and some twenty other islands of the Pacific have been siezed by the French. In these islands Christianity as preached by Protestant missionaries has completely supplanted the old idolatries. Has England nothing to say against this act of piracy, as it seems to be?

—MR. H. Penn, of Weston-super-Mare, writing in *The Christian* about the Salvation Army, acknowledges that that body has done and is doing a splendidly useful work among the lowest strata of society, but has had his confidence in the movement somewhat shaken by a perusal of a little book entitled "the Orders and Regulations of the Salvation Army." He speaks of the harshness of tone towards other bodies, the self-confidence, and above all the policy of expediency found in this. General Booth, according to this writer, binds his followers hand and foot. Till lately the converts of the Salvation Army might join what body of Christians they wished, but now assemblies are being formed and converts must join those assemblies. For our own part we should be glad if the leader of this movement would give the world a new proof of its genuineness by laying aside the military titles and let his workmen be known by their work alone. Meanwhile, we do not give up our conviction that the Lord is in the movement, and that the church of Christ generally may learn much from it.

—WE had not space last week to notice the closing words of J. R.'s letter. He says: "I do not for one moment seek to throw doubts on the actualities of the experience of some of those who profess to have attained entire deliverance from the sense of sin. But I say that if they have so found rest it is by ceasing entirely from their own works and entering into Christ. It is by constant, watchful, humble, prayerful abiding in Christ, and not by any cessation of the corruptness of their natural condition." We subscribe heartily to almost every word of this. The only perfection that we know of is the perfection of Christ, made available for the believer, as the fulness of the vine is available for the branch. What the believer has to do is to cease from his own works and abide in Christ, so as to say with Paul, Not I, but Christ liveth in me. At the cross of Christ we learn the lesson of our utter inability of ourselves to do, speak or think any thing good in the sight of God. Sin is separation; living as though we were complete in ourselves; salvation consists in our restoration to God so that he shall work in us to will and to do of his good pleasure. Constant watchfulness, humility and prayer are needed that we do not lapse to the old life of independent action. The awakened natural heart says, What good thing shall I do that I may inherit eternal life? Christ replies, There is none good save one, God; and, This is the work of God that ye believe on him whom he hath sent. To believe on him is to find our life in him, the true springs of moral action in him. We are complete in him, and only in him. The corruptness of our natural condition is self-trust, the subordination of our powers to a wretched, impotent self; when the transfer of our being is made to Christ, when we have a full-orbed faith in Him, there is no place for corruption; who-soever abideth in him sinneth not.

—WE were lately in a meeting where there was some discussion of this question,

"What are the chief difficulties that Christianity encounters among the educated natives of this country. Among these, we should place, 1, the fact that the Gospel is brought to the people of this country by those who are understood to belong to the dominant race. We are aware that a different opinion is entertained; many think that it is a recommendation of the Gospel that it is set forth by Europeans. The educated have received culture from the west, and manifest a desire to be conformed to European usages in many respects; why might we not naturally anticipate that they would be favourably disposed towards the religion of Christendom? In reply, we remark that the Natives of this country are not without a feeling of humiliation in the consciousness of their dependence upon the English for enlightenment; they are at the same time well aware that Western culture brings with it many important advantages which they cannot afford to despise. A feeling of national pride or repressed patriotism seeks to reserve to itself some ground to stand on and finds it in the rejection of the religion of the dominant class. Notwithstanding all the advantages derived from western enlightenment, there is a feeling of jealousy towards those who have in their hands the government of the country and the control of public offices, and they are glad that there is something which they can decline to receive from the west. The more their national pride is made to suffer is other ways, the more do they value the opportunity of gratifying it by slighting the Gospel. 2. Another difficulty is their misapprehension of the Gospel. The missionary announces that salvation is through faith in the Lord Jesus Christ, thus virtually denying that men may be saved by the systems with which they and their ancestors for many ages have been identified. Now the most ready explanation of such a position is that these messengers from the west are influenced by the pride which they have so often found to characterize Europeans, and are unable to conceive of any thing good save what is supplied by themselves. The exclusiveness of Christianity is, in their estimation, akin to that which is found in certain sects or churches of Christianity, and is dictated by pride. A feeling of resentment springs up in their minds and leads them to shun as far as possible contact with such an illiberal set. This feeling is strengthened by the gracious way in which many orientalists have spoken of their hereditary systems. 3. Another great difficulty is that the educated classes of this country are without a sense of need for the salvation announced by the Gospels. As a man whose lungs are sound takes no interest in the advertisements of a great cure for consumption, so the people of this country have no such sense of need as would cause them to take an interest in the offers of the Gospel. What they really need is a John the Baptist to make them acquainted with the length and breadth and spirituality of God's law. 4. Culture itself, or what goes by that name, notifies them that the literal Gospel is now discarded by the wise and prudent of Europe and is clung to only by an uneducated, unthinking class; and undertakes to supply them with many cogent arguments against the possibility of a revelation from God. The great fact stares them in the face that for one European who ap-

appears to be earnest for the diffusion of the Gospel there are a hundred who seem to care nothing about it, and who in their practice show little regard for its precepts. 5. The fact that an open profession of Christianity involves on their part such sacrifices as Europeans know nothing of. 6. The fact that so many of those who have embraced the Gospel in this country, belong to the lowest castes. 7. The fact that the Gospel is not accompanied by those supernatural attestations that are alleged to have accompanied it when first preached to the nations of Europe and America.

—It took centuries for some of the barbarous superstitions bequeathed by the ancient paganisms of Europe, to die out. *Ergo*, the Government of Madras is not to do any thing to accelerate the extinction of some heathenish customs in that presidency, attended occasionally with loss of life. Such is the reasoning of Mr. Grant Duff. The case is reported in our Epitome. The first year that we spent in India, we witnessed a case of hook-swinging in the heart of Bombay; a Hindu woman was swung by hooks in her back, on the top of a long pole and carried round a crowded area in a cart. It is owing to Governmental action that these barbarous practices have been discontinued, but Mr. Grant Duff's reasoning would have suffered them to continue to the present day.

—A CROSS with this inscription "Olive. R. I. P." has been fixed at the head of Lady Fergusson's grave. The R. I. P. signifies, we suppose, *requiescat in pace*. Is this prayer for the body or for the spirit? It for the latter, is it needed?

—THE Editor of the *New Dispensation* has received a letter which he believes to have been dictated by God himself. It is from Canon Maurice Davies, Canon of a Cathedral in South Africa. The Canon compliments the minister of the New Dispensation thus: "Before your magnificent scheme all else seems dwarfed and stunted."

—WE do not know whether it has struck others but we have often been impressed with the idea that there is a sort of law of reduplication in the constitution and course of nature, so that one surprising event is sure to be closely followed by another of a similar character. The annual comes not singly but in pairs or triplets. We confess that we see not why there should be any such law, and the most natural way of accounting for it is by ascribing the impression to our awakened attention. Powerfully affected by the first event we take special notice of cases in which repetitions occur. We do not think that this fully explains it; but we pass on. We had occasion last week to mention the sad death of Lady Fergusson, so sudden and unlooked for, and humanly speaking so unlikely. We mentioned that her niece, Miss Richman, was with her when she was seized with cholera, though, under medical advice, she immediately removed to Malabar Hill. After the arrival of H. E. the Governor, and the funeral of Lady Fergusson, she with Miss Fergusson accompanied Sir James to Poona, where on Saturday morning last, she was taken with cholera and died the same evening. Neither in Bombay or Poona has there been any special prevalence of cholera, and these are the only deaths we have heard of in the European community in the last two weeks. Miss Richman is spoken of as having been a young lady of

much beauty and attractiveness, who only arrived in this country in November. Are such solemn events to come and go like a summer cloud, leaving behind no trace of their passage? Like an army on the march that does not pause when a soldier leaves the ranks and lies down by the way-side, but closes at once its ranks and presses forward, shall society refuse to lay to heart the monitions of providence and hasten to forget the unwelcome intimations? It is not bravery to make light of these intimations, but it is a sign of true manliness to look them fairly in the face and interrogate them as to their deeper import. A contemporary thought it reprehensible in Bishop Mylne, preaching on these events, to ask his auditors to think of themselves as lying in their grave-clothes. Why not, if they are thus enabled to get the victory over that strange insensibility, too carefully cultivated, which makes men fancy themselves immortal till they die. We suppose that many of those who most persistently harden their hearts against the teaching of such dispensations, will in the world to come be ready to find fault with God because he did not speak to them more emphatically in this world concerning the need of preparation.

—MR. Joseph Cook has delivered three lectures this week, the first on Sunday evening at the Framji Cowasji Hall on Eternal Hope or post-mortel repentance, the second and third in the much larger Town-hall on the Decline of Rationalism and the Religious Future of India. At every lecture the attendance was remarkable, such as was never seen in Bombay before. On the last occasion the proportion of Europeans to Natives was larger. In all his lectures Mr. Cook has not hesitated to give very strong expression to his convictions with regard to the hereditary beliefs of India. He has evidently felt that loyalty to truth demanded that he should speak out not uncertainly nor as one that beateth the air, what was in his mind with regard to these beliefs, or misbeliefs as he prefers to call them. It has been so much the fashion among orientalisks and critics of the latter day, to show their superiority to popular ways of looking at this matter, by speaking in commendation of these ancient systems, that the educated among the Natives, even those who themselves have no confidence in these systems, fancy it a personal affront if any one speak disparagingly of them. Just now there are persons here from Western lands diligently advising the Natives that there is nothing in Christianity to be preferred to their own creeds, and seeking to persuade them that the offscouring of infidelity is better than the cream of the Gospel, and flattering their wounded national pride with the assurance that if Europeans are ahead of them in material respects it becomes the former to sit at their feet in what pertains to religion. Mr. Cook thought it his duty to speak to them frankly concerning these flatterers and probably gave offence to some. We cannot doubt however that many have been much impressed with the lectures of Mr. Cook, and will be led to give the subject of Christianity the attention which they have not hitherto thought fitting to bestow upon it. Mr. Cook left yesterday for Poona and proposes to visit Ahmednagar before he leaves the Presidency for the north.

—THE Rev. Dr. & Mrs. Murray Mitchell

have also left us this week on their way to the mission fields of Southern India.

—A correspondent of the *Bombay Gazette* says: "The false notion of the baneful effect of opium-smoking should be combated in every way. It is no more harmful than drinking tea, probably less so." A man might as well try to restore the old faith in astrology as undertake the quixotic business of establishing such an opinion as this. We have abundant testimony from men who have been daily for 20 or 30 years in contact with opium-smokers, and who know the effects of the habit as well as they know any thing. Dr. Legge has been pronounced of all Europeans living the best acquainted with China and he says: "The effect of opium-smoking on the Chinese is evil and only evil. I have known foreigners try to defend or palliate the habit but I never heard a Chinese do so. I have never even heard any one accustomed to the habit who had a word to say for it."

THE N. I. CONFERENCE OF THE METH. EPISCOPAL CHURCH.

As Fraternal Delegate of the Sister Conference, we were privileged to look in upon our brethren of North India at their Annual Conference in Moradabad. Among many things of interest and profit, we touch upon a few, in the light in which they appeared to us.

The membership of the Conference is solid and imposing. Though the Methodist Mission is among the youngest in India, the grey headed dignity which speaks of veteran service and ripe experience characterizes a goodly number of the body. "Twenty years ago" is the index of experience and labor of not a few in this missionary field. We were struck with the large number of Native Ministers in the Conference. They are evidently men of deep piety and solid minds. They are in all respects treated as the peers of their American brethren. They have equal rights in the administration of business, and their influence is both felt and honored. The manly independence of their bearing and opinions indicate that this training is bearing good fruit. Their number is increasing; six preachers having been recommended and admitted on trial during the present sessions. These men are the hope and strength of the future Indian Church.

The results of labors in the Sunday school field are signally encouraging. Eleven or twelve years ago, the notion of native Sunday schools would have been regarded as the wildest chimera. When taken up vigorously by one who happily had not been inoculated with the idea of the "difficulties" of the scheme, it was regarded as a mere venture. After years of success, he himself scarcely hoped for 10,000 Scholars at the end of the decade; now there are more than 13,000 duly enrolled and taught from Sunday to Sunday. At an interesting anniversary meeting, the mark for the next decade was set up at 30,000 scholars; who shall say, from the past experience, that this is too high a mark? Instances of awakening and conversion, as also of the leavening of house life, by means of the religious instruction of heathen scholars were cited.

Will not members of the South India Conference strive to emulate this noble example? May not the zealous and devoted among our two thousand members, who are gifted with the native tongue, be led out this year to this great work? Surely here there is no lack of opportunity, no limitation of field for work. Let us advance on this line as a Conference, and seize the opportunity before us!

True progress swings between close Conservatism and bold Radicalism. Both these characters are strongly represented in the Conference. An important measure requiring the joint action of both the North and South India Conferences, and involving interests applicable to

the general missionary work of India, occupied close attention, and engaged the most vigorous debating ability on both sides. The opposition graphically likened the measure to some huge carnivorous creature ready to devour and to destroy. What influence this graphic delineation may have had upon the members of the Conference we know not, but the effect upon ourselves was appalling, for throughout the night which closed upon the memorable debate, we were the sport and prey of lions with bristling mane and gaping jaws. We awoke however and "lo, 'twas but a dream"; and the reflection upon which we breakfasted that morning was naturally this,—our fancies and fears may often conjure up many a lion, whose roars are but the echo of our own drowsy snoring!

The "carnivorous creature" meanwhile, we were gratified to see, after a change of name and a trimming of mane and tail, went through triumphantly, and was unanimously patted as a most serviceable and useful creature after all.

Indications of a steady heart-beat in sympathy with the Sister Conference, pleasingly abounded. After some expressions of fraternal regard on behalf of the younger body, a keen-sighted and warm-hearted brother sprang to his feet and proposed that a resolution be passed stating that the N. I. Conference has no sympathy with the strictures upon Rev. William Taylor's work made by the Rev. Dr. Rigg before the Ecumenical Conference, and, added the speaker, "I thank God from my heart for the day when William Taylor turned Methodism loose upon the two hundred millions of India." The hearty spontaneity with which this sentiment was acquiesced in, indicated the warm current of sympathy below, and the brethren did themselves credit by appointing a strong Committee to frame the Resolution proposed.

We were sorry we could not remain longer with this devoted body of Christ's servants; but from what we saw and heard, "we thanked God and took courage" and we left praying that the Spirit of Union and of Grace might rest upon them, both in council and in labor, so that their harvesting might be yet more joyous and abundant in the future than in the past.

D. O.

N. B. The 'carnivorous creature' above referred to was the Delegated Conference; whose proceedings met with strong antagonism. It went through however with a changed name, "Central Committee of the M. E. Church in India," and some pruning of details.

NOTICES OF BOOKS AND REPORTS.

"LIFE of Jesus Christ compiled from various sources, by Baba Padamanji," in Marathi. Part III. This portion brings the Gospel history down to the first itinerary of our Lord in Galilee.

"THE Vedarthayatra, or an attempt to interpret the Vedas. The Rig-Yeda Sanhita with Marathi and English translations and notes in Marathi." Vol. V No. 1. monthly part 64. The 4th mandala of the rig Veda begins in this fasciculus. Hymns 297—300. These hymns are all addressed to Agni or Fire. Agni is specially addressed as the element that consumes their burnt-offerings and by etherializing them enables them to ascend to the Gods. Here is a verse from the hymn 297:

"O Agni, do thou the knowing one remove for us the anger of divine Varuna. Thou who art most skillful in sacrificing, the best carrier of oblations, the brilliant one, remove all haters from us."

From 298:

"Yoking good horses to a good chariot and carrying good wealth, do thou bring, O Agni, to the man who offers a good sacrifice, Aryama, Varuna, Mitra, Indra, Vishnu, the Maruts and the Asvins from among those God's."

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SATURDAY, JANUARY 21, 1882.

STRANGELY DIRECTED ZEAL.

JUDGING from the zeal in the matter of education displayed by the Jesuits and other Roman Catholic ecclesiastics in this country, one who had no other source of information would be led to conclude that the Church of Rome held in highest estimation the advantages conferred by instruction. One would be ready to exclaim, "Rome delights in the communication to all of the blessings of secular and religious knowledge. Happy the people among whom her institutions have been planted for many centuries. Has her system been absolute in Italy and Spain and Portugal and Austria and Bavaria? Then in those countries we shall surely find a people distinguished from others by the extent to which knowledge is diffused among them. Beyond a doubt the statistics of those countries will reveal to us a large proportion of the people imbued with knowledge such as is confined in other lands to the chosen few."

How marvellously different is the fact. There are no countries where the mass of the people have been more completely overlooked as regards education, than those in which the Roman-Catholic system has been supreme for a long course of centuries. It is well known that the contrast is most marked between Romish and Protestant countries with respect to this matter, and that even where the countries to be contrasted lie side by side, with common advantages as regards climate, race &c. as in the cantons of Switzerland. Take Italy where, up to 1870, the Church of Rome had had her own way for nearly 13 centuries, and compare on the one hand the proportion of readers in the community and on the other the proportion of murders. The same sentiment that hindered the diffusion of the Bible in the vernacular, kept from the great body of the people even the humblest elements of education. Many of the priests and persons belonging to the monastic orders sought for themselves a measure of culture, but so far were they from thinking such knowledge to be the inheritance of the people, that they looked upon their own intelligence as necessary to distinguish them from the people and maintain in these a feeling of reverence for the clergy. Rome itself was notoriously one of the most immoral and least enlightened cities of Europe. We extract the following from one of Mr. Joseph Cook's Lectures:

"Where are the demoralizing influences in Italy to account for her inferiority to Prussia to-day as a moral, intellectual, and political force on the globe? Put into contrast Italy and Prussia. North Germany, as compared with Italy, has many physical disadvantages,—a poor soil, an inclement climate. We know what the German universities are, as compared with the Italian; what German literature is, as compared with the Italian in the last hundred years. I was assured in Rome by a most scholarly and painstaking Italian statistician,

that when the Papal states, in which the Pope had his own way, fell into the hands of Victor Emmanuel, a less proportion of the adult inhabitants could read and write than in the darkest provinces of Spain.

Contrast Spain with England, or Portugal with Scotland. Edmund Burke called Spain a stranded whale on the coast of Europe. Why has it not had recuperative force enough to flounder back into the sea? How is it that Protestant nations not greatly favoured by climate or position strike into the vanguard of progress, while the most favoured, semitropical Catholic countries drop behind, fall into ignorance, pauperism, general decay, and exhibit so little recuperative force? Compare the Catholic and Protestant cantons of Switzerland. Dickens says you would perceive the difference in their condition, even if you walked across the borders between them in the night.

Do you say that climate is against the semitropical territories of the Latin races? Very well: cross the ocean, and study Canada. It has two ends, an eastern and a western, and the climate does not differ vastly in the two sections; but the state of society does! It has been my fortune to be mobbed on the St. Lawrence for temperately asserting in defence of a Protestant colporteur, who was my companion, that I did not believe that a priest could raise the dead. I have travelled, I suppose, a hundred miles on foot along the banks of the St. Lawrence, and not been able to find a single cottage of an *habitant*—this was twenty years ago—in which I could have obtained an amanuensis to write a letter to my friends, if I had been too sick to write one myself, or have found a Bible in the vernacular tongue. One is surprised in Canada to this moment, in the eastern and Romish portion of the Dominion, to find the rural population very largely in a state of prolonged childhood, just such as characterizes the agricultural populations of Italy and South Germany and Austria. In Western Canada we have the brain of the Dominion, and a heart and enterprise that are reaching out their arms to clasp Manitoba and the fat valley of the Saskatchewan and the Pacific. Western Canada is a Protestant region; and its recuperative force, its progressive valour, contrast sharply with the lassitude of Eastern Canada, and result very largely from its different church life."

But in the last thirty years there has been a revival of educational zeal among the Jesuits and other religious bodies of Rome. They have been zealously fitting themselves for the work of instruction; they have been diligently cultivating mathematics, natural philosophy, chemistry, history, literature, languages, so as to become professors in these various branches. For whose sake? Surely they have not neglected to enter the open doors of their beloved Italy; surely we may expect to find them planting their institutions of learning where they are most needed in the hearts of the great capitals of that long-forgotten country. Surely they are flinging wide open for the people those chambers in which they were formerly content to pursue their own studies in solitude. Nothing of the kind. Any thing but this. If the rudiments of knowledge are at last offered to the Italians and Spanish, it is not at the hands of the priests and monks. No! it is truly remarkable that these Romish professors are hieing with one accord to the countries where Romanism is not in the ascendant. We find them in England; in America; in British India; in Australia; any where, in fact, except in the countries where the Pope has been regarded for ages as the King of kings and Lord of Lords. We see a large and imposing edifice erected on the Esplanade of Bombay, a specimen of countless others in all the great cities of

British India, and we ask why is this college with its fifteen professors in Bombay and not in Rome, Florence, Venice, Milan, or Naples? Physician, heal thyself, is the sentiment that rises naturally to the lips. Especially do we find the Romish clergy and sisterhood ready to give their time and strength to the education of Protestants. The claims of millions of heathen are quite eclipsed by the prospect of getting Protestant children to wait upon their instruction. As we have said, this extraordinary zeal in the matter of education, while it shuns the countries which are professedly Catholic, but largely skeptical, rejoices in the limited field afforded by Protestant countries where the facilities of education exist in large measure. What is the meaning of this? The explanation may be given in a word; the Romanists are fighting Protestants with Protestant weapons, dipped in poison of Rome. The people that are without education may do without education; but those who are receiving education from Protestant teachers must be lured to Romish schools where the different branches of belles-letters will be taught them but in such a way as to instil the belief that the church of Rome is the Church of Christ. It is not that these professed successors of the apostles have any ardent desire that the children committed to their care should understand grammar, mathematics, astronomy, (even the Copernican system,) history or literature but that they expect to advance the great cause to which they are solemnly consecrated by winning the hearts of the scholars to themselves and casting upon them the spell of the Church of Rome. If the professed zeal for the communication of knowledge were genuine it would lead these earnest men and women to hasten to the neglected masses of Italy and Spain and Mexico. Speaking of Mexico here is a letter written by Pius ix. to Maximilian when the latter expected to become Emperor of that country. It is quoted by Mr. Cook:

"Your Majesty is well aware that in order effectually to repair the evils occasioned by the revolution, and to bring back as soon as possible happy days for the Church, the Catholic religion must, above all things, continue to be the glory and the mainstay of the Mexican nation, to the exclusion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be re-established or re-organized, conformably with the instructions and the powers which we have given; that the patrimony of the Church, and the rights which attach to it, may be maintained and protected; that no person may obtain the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority; and that in short, the chains may be broken which, up to the present time, have held down the Church in a state of dependence, and subject to the arbitrary rule of the civil Government."

Maximilian happily failed and Mexico is to-day a free country and there is liberty for the population to learn to read the book of God and to embrace its teachings. Priestly influence still occasionally contrives to procure the assassination of some Protestant missionary or convert; but the truth is making its way there and the influence of Rome is collapsing.

I HAVE more faith in the conversion of a child at ten years of age than I have of a man of forty.

REMINISCENCES. CXLVI.

THE next entry in our diary was made after landing. About 9 p.m. Jan. 17th, seated in the foretop H. saw a light ahead, which proved to be the Bombay light. The tardiness that had marked our progress all the way from Boston, continued to exercise the patience of the party to the last. Baffling winds or calms kept us off the harbour most of the following day, and it was only about 10 a.m. of the 19th, 172 days from America, that we were enabled to land. Before parting with the Ship *Goodwin*, let us bestow a few more words upon her and hers. Early in the voyage, Homunculus overcame a feeling of trepidation, and made his way to the mizen top-gallant and after that continued to spend some time every day aloft, with a book and his own thoughts. He gradually came to lend a hand whenever the sailors were employed on the rigging; learned to take part in bending sails and even in reefing them; and finally became so much at home in these matters that he would go up at night with the men to take in a reef, when it was blowing a gale. Somewhere in the region of the Mauritius we encountered a hurricane, but came safely out of it. It was, if we remember rightly, the Captain's first voyage as Captain and he had never been to Bombay; he was very careful; we thought him timid, sometimes. It was doubtless a trial to him to be shut up with two missionaries and a missionary's wife as his only passengers for nearly six months, but he submitted to it with a tolerably good grace. Homunculus spent most of his time in studying Marathi. Dr. Stevenson's grammar taught him the letters and how to pronounce them, after a fashion, and other things, and before the end of the voyage he had read the Gospels. The ship had been provisioned in hope of a much shorter passage and for the last month or so we had an opportunity of preparing ourselves for supposed missionary hardships by eating and drinking what was sometimes not altogether palatable. Before leaving America, a relative, a wine-merchant, had insisted on placing among the baggage of Homunculus a box of wines, brandies, etc. regarded by the donor as indispensable to the preservation of life in tropical climates. H. detested the idea of having any thing of the kind among his effects, and hoped a kind providence would relieve him of it in some way before embarking; but it stuck to him remorselessly, and found its place with the rest of his baggage between decks. Some wine being needed medicinally for Mrs. W. a visit was paid to the box and it then appeared that some of the crew had found their way to it. On ascertaining this H. requested at once that it might be brought on deck and then gave instructions to have it consigned to the waves. The men looked wistfully after it as it disappeared from their sight, but H. rejoiced that it had at last reached a place where it would do no harm.

H. found much that was suggestive in the pains taken to keep the vessel in her course. Every few minutes might be heard the cry. How does she head? Observations of the sun daily and of the stars nightly, clouds permitting, with occasional heaving of the lead and throwing of the log, and examination of the chart showed the solicitude of the navigators to know as far as possible, all the time, exactly where the ship was. It

seemed as though every thing depended on this. How different is it with many who are sailing over the sea of mortality; how few are able to answer the question, Where art thou? How little solicitude there is to know the course that ought to be followed, the port that ought to be sought, the currents, reefs, shoals and other perils of the way. Might not the Christian learn something from the perpetual vigilance exercised on a well-appointed ship, to ascertain the true course and keep as near to it as possible? It is surely of the highest importance to him to know each hour how he heads, whether he sees the Lord always before him or not. This voyage of the *Goodwin* was made in faith. The Captain had never been to Bombay, yet after 170 days sailing, Bombay was found under the ship's bow. The master trusted in his charts, his compass, his helm, his daily observations &c. &c. Thus the Christian seeks a city out of sight, and is guided in his course through unknown seas by the chart of life, the word of God, and by continual prayer and self-examination; as the needle points ever to the north, so he looks unto Jesus the author and finisher of his faith. Mr. Ireland, the pilot, brought us to an anchorage. We learned that fears had been entertained for the vessel, because of the long voyage, specially as her supply of ice was very much needed. Shortly after anchoring Mr. Allen, the missionary, who had been in the country over 20 years, came on board and took us ashore. Landing at the Apollo Bander, we drove to the American Mission House. H. wished to walk but was overruled, the house being three miles away. The mission party were most kindly received by Mrs. H. Mr. H. and Mr. F. were on a tour in the southern Concan. Found sixteen letters from home filled with good intelligence. A severe headache caused me to lose some hours of my first day in India. By arrangement I found myself, much to my satisfaction, located with Mr. A. in the house adjoining the mission-house. The room assigned me was retired, cool and every way favourable to study and prayer.

Jan. 22. It is not that God has to grow any. This is not the cause of my delay to be eminently holy and useful. If I should ever become what I ought to be it will not be because God has changed. His power, wisdom, love, readiness to bless are now all that they will be. But it will be simply that my faith has apprehended him as he is. God is enough now for all my wants. He waits for me. The reasons why I have not for years been the most useful of men, are to be found in myself alone.

I have a very deep sense of the iniquity of Europeans here. Not that I have seen any thing new here or peculiar; but then the irreligion, the selfishness, the sumptuous living, the etiquette, the pride and pomp of European life, look so hideous here, alongside of these perishing millions. I don't believe a step would be taken towards the conversion of the people, except as missionaries took it.

The evening of the day I arrived, I had a conversation with Mr. A. in which reference was made (by him) to the mode of living of the missionaries, its stylishness and expensiveness. It was very difficult for them at home to pronounce a correct judgment or for any one who had not resided here long enough to inform himself of the peculiar genius of the people, the nature of the climate, the customs of Europeans. Perhaps there is no country where the distinction of

classes is more regarded, and where influence is so much dependent upon the particular class or rank assigned to an individual in the common estimation. Many things that would be creditable in other countries, as plainness of living, voluntary poverty, renunciation of the goods of this world, do only here demean the person and strip him of influence in the eyes of the Natives. If a man does not live as Europeans live, if he conforms to the customs of the Natives, that is, if he walks, waits upon himself, eats what they eat, observes no etiquette, &c. &c. he will be ranked by them with the lowest, and be treated with contempt and indifference. The influence of a different style of living I could see for myself; servants, teachers, Natives generally exhibited the excess of deference, bowing down to the ground, and uttering abundant protestations. Further, no constitution from our climate could bear exposure to the sun of this, or go through any thing like its previous measure of exercise or effort. All experience showed, sooner or later, that habits of self-indulgence were, in a sense, absolutely and religiously required. The question was whether it was necessary to live in a manner that should please Christians at home, or in a mode that would tend to give influence here. There might be an error as to the particular degree to which conformity to the customs of Europeans should be carried; while human nature, even in Christians, is what it is, errors would probably be committed. I did not dissent; admitted the force of the reasons; agreed that an error might easily be made; and said that if we failed to please them at home, it mattered little provided we pleased Christ.

MY CONVERSION.

(Communicated.)

ALTHOUGH about ten years ago, I was a staunch believer in Judaism, it pained me much to see the idolatrous ceremonies and superstitious and irreligious practices borrowed by the Bene-Israel from Hindus and other people. I was therefore very anxious to effect reforms amongst them, and consequently I now and then engaged in discussion with my friends in the public meetings of my people. In 1873, I, at the suggestion of some of my Israel friends, wrote a pamphlet in English describing therein some of the superstitious and heathenish practices &c. and also suggested therein that an association should be formed for the purpose of educating and reforming the Bene-Israel in the Presidency town as well as in the Mofussil. On reading my book some educated orthodox Israelites instigated the uneducated bigots of the community to hold a meeting of the caste. I was called and asked to write another pamphlet contradicting the first one and praising the Bene-Israel, and that in default of my doing so, I should be excommunicated. I did not comply with the requisition as it was against my conscience and reason. I was therefore excommunicated. After this I did not move amongst these people. I did not attend even their synagogues; first because I did not like to waste my time in prayers in Hebrew, which I, as my other Israel brethren, could only read without understanding; and secondly because I was afraid of being ill-treated in the synagogue.

Afterwards I formed friendship with some of the educated Hindus who entertained theistic views. Being in their company, studying certain subjects with them, attending theistic and other lectures with them, I became of opinion that a book revelation was impossible and absurd. I made some Israelites give up their faith in the Old Testament, and hindered some persons from accepting Christianity by bringing forward Bible difficulties, which I then called Bible absurdities. I spoke things against the Bible to my pupils in schools. I avowed my disbelief in the Bible at various public meetings. In doing all this I thought I was doing my duty as I pitied those who believed in a book revelation. I very often prayed to God that He would improve my fellow creatures and teach them the truth.

While passing my life in this way, I was mostly attending services and lectures in the Prarthna Samaj and the Arya Samaja. I also attended the Christian Churches. I liked Theism better than Christianity, but preferred the social reforms of the Christians to those of the Theists. I have found out that the Samajists have preached, talked and prayed vehemently for social and religious reforms for years together, but have in fact done nothing practical. This led me to suspect that there must be something defective in their religious principles. I therefore began to read the Bible and books on Christian literature. About this time Bishop Bowman came to Bombay and I listened to almost all his lectures, amongst which one was on "Scriptures and Science." These lectures aroused the spirit of enquiry in me the more. Having to go up country on service, my interest in religion diminished. Sometime afterwards, I returned to Bombay when I attended the meetings held by Messrs Inskip, Wood and Macdonald in the tent on the Esplanade. Their addresses, together with their efforts, sincerity, and devotion left a wonderful impression on my mind. One of the discourses which was upon the ordinances of sacrifice and the ceremonies of the Old Testament as typical of the Messiah moved me much. I then began to search the prophecies of the Old Testament and some other important Biblical matters. For this many of my learned and devout Christian friends have kindly lent me their helping hands. I thank them for this and pray God to bless them. As I went on searching into the prophecies, I found wonderful light which led me to pray and ask God to bless my inquiries, in the name of the Lord Jesus Christ. I prosecuted my inquiries and became convinced of the truth of the prophecies as being wonderfully fulfilled in the person of the Lord Jesus Christ. Apart from all other miracles of the Old and New Testament, this one single miracle of prophecy is sufficient to convince one of the authenticity of the Bible.

After my full conviction of the truth of the Bible, I went one morning with a friend to Mr. B. who has been kind to me and visited me, even when I was a disbeliever in the Bible, and prayed for me and mine, and told him about my change, when we prayed and praised the Lord for His grace and mercy. From that time I have attended the Methodist Church on Sundays and also the fellowship bands, where sisters and brothers told their religious experiences and prayed for me that the Lord might send His

Holy Spirit on me. I also prayed and told my experience. Continuing in this way for some time, I perceived that the Holy Ghost was affecting my heart and making me to love prayer and seek after purity, and also assuring me that my sins were forgiven. I then began to pray day and night. My heart was full of gratitude and thanksgiving for the salvation the Lord gave me. I could not resist the tokens of His mercy. I longed for Church days as hungry persons do for food. I would often rise from my sleep and kneel in prayer. I also could not rest without being baptized; yet, it was strange, I had determined, for some household difficulties, to wait a month or two before taking baptism. But the Lord showed me that I was doing wrong in delaying to take baptism when I was perfectly convinced of His truth, and that I was listening to the whispers of Satan by putting off my baptism. And therefore when I came on a fellowship-band-day to the Church, I acquainted my brethren with these thoughts when they gave me kind advice, read to me several verses from the Bible and prayed for me. I returned home exceedingly encouraged and enlightened by the light the Lord gave me and told my wife that we were doing wrong in putting off baptism when the gracious Lord had been so kind and merciful in convincing us of His truth. We accordingly requested to be baptized, and on the 25th of December, Christmas-day, myself, wife and three children, received the rite of baptism in the Grant Road Church.

My wife is educated and has published two books in the Marathi. She sometimes gave lectures to the ladies in the Prarthana Samaj of Bombay. Sometime ago she had no faith in the Bible. But when the Lord blessed me with the knowledge of His truth, I told her that there was no salvation without Christ. I read the Bible to her, and prayed for her. For some time she did not like these things. She wondered that I should speak to her in favour of the Bible after having so long spoken against it. I told her how I was led to Christ. After a while the Lord convinced her of the truth, and she began to join me in praying to God through the Lord Jesus Christ. Shortly afterwards the Lord showed such a light in her soul that she joined me in reading the Bible and speaking about Christ to our children also.

S. B.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Theosophy vs. Christianity.

To the Editor of the *Bombay Guardian*.

SIR,—The Theosophical society has had its Sixth Anniversary Meeting at the Framjee Institute, and as might have been expected, there was a good deal of hearty abuse of Christianity and the Christians. Colonel Olcott is evidently a deep tactician, an adept at taking the natives at their weakest point and by judiciously wording his eloquent address with flattering allusions to the acute, logical Hindu mind and to ancient and venerated faiths which contain the key to the highest human wisdom, he contrived to enlist the sympathy of his hearers from first to last. It is clear that he knows best how to tickle native vanity; otherwise it may safely be doubted if any man of culture, be he Hindu, Parsi or Musulman, who is even superficially acquainted with the history of Christianity from its earliest dawn and with the potent beneficial influences it has

exercised on individuals and on nations, would patiently listen to an attempt to run down a faith which preeminently teaches the Fatherhood of God and the brotherhood of men, and to ridicule and lower the known character of its ministers for devotion, zeal and disinterestedness. It would almost appear as if there was something in Christianity which the Theosophist feared, for while the Colonel in his address could not well refuse to do homage to the sublime morality of the precepts which Jesus taught, he seemed to be in great haste to escape from the subject, lest it should leave any very lasting impression on the minds of his hearers. The attitude of the Theosophists towards Christianity is, to say the least of it, highly amusing. They reject the Christ whom thousands of people saw and conversed with during his sojourn on earth, they refuse to believe in the miracles which he wrought in broad day light and to which contemporaneous history bears ample testimony, they would even try to reason away the fact of his existence; and yet they would have us put implicit faith in their *Koot Hoomis* whom nobody, out of the pale of their society, ever yet saw, and in the possession, by these so-called secret brothers, of powers which the united judgment of humanity from the earliest ages has looked upon as the exclusive monopoly of the supreme Ruler of the Universe! Does the Colonel seriously believe that the very same native, whose logical acumen he so much admires, would, in his calmer moments when untickled by the soothing voice of flattery, fail to see the supreme absurdity of the position which the Theosophist has taken up? Here we have a pompous show of bringing together all classes of people regardless of color and creed, a charitable commingling and harmonisation of all the *Isms* of the oriental world, a profession of brotherly feeling and love, and yet the very first thing which the Theosophist is taught to do is to revile Christianity and the Christians. The Parsee gentleman, who was one of the speakers of the evening, contrasted Theosophical with Christian disinterestedness, and gave a self-satisfied verdict in favor of the former. His vivid picture of fat stipends, a carriage and pair, a comfortable home, a beautiful wife and chubby little children may be true of some highly placed ecclesiastical officials, but his acquaintance with the humble soldier of the Cross must be scanty indeed, if in all his vaunted journeyings through India and Europe he has not come across men fully as disinterested and zealous in the service of their Lord as his own chosen leader can be in that of Gautama. If it were not indelicate thus to drag them into print, I could name a dozen at least in our very midst, whose lives are patterns of virtue, whose zeal and devotion are unquestionable, whose humility is exemplary, and who spend their *all*, their purses and their hearts in furtherance of the cause for which their Master bled and died. In their future attempts to uproot the name of Jesus, let these sceptics and infidels (I say infidels because that, if I am not mistaken, is the very name with which Colonel Olcott proudly introduced a certain American "*truth-seeker*" to the audience) bear in mind the memorable words of one of Europe's greatest modern free-thinkers. Speaking of Christ in his admirable *vie de Jesus*, Mr. Renan says:

"Mille fois plus vivant, mille fois plus aimé de nous ta mort que durant les jours de ton passage ici-bas, tu deviendras à tel point la pierre angulaire de l'humanité qu'arracher ton nom de ce monde serait l'ébranler jusqu'aux fondements." *

H. A. KINGSLEY.

17/1/82.

* A thousand times more living, more loved since thy death, than during the days of thy earthly sojourn thou shalt become to such a degree the corner-stone of humanity that to pluck thy name from this world would be to shake it to its foundations.

DEAR SIR,—Having been required to leave your city very suddenly, so that I was unable to bid my friends farewell as I would have liked to have done, I would feel much obliged if I might be permitted to do this through your esteemed paper. The pastorate being in some respects a public office, the propriety of this hardly needs remark.

Mine were two months of great happiness in Bombay. Two months amid new surroundings and new acquaintanceships. How soon they all became familiar. In these surroundings was so ready a harvest of opportunities, such a plethora of feasibilities, such an appeal, that the seeker was rather sought, he who was greedy was surfeited, the ready man was pressed by them ere his enquiry could be made. They were like the snow when it falls in an atmosphere cold enough for it to remain, covering every thing, making every thing else invisible, obtruding itself everywhere. No wonder the stranger in so short a time seemed to know so much of the situation. How could he help it? And his new acquaintanceships,—how strange to write of them as new in now leaving. The sympathy of their intercourse, the sorrow of their farewell, the affectionate remembrances that remain to me, characterize these *new acquaintanceships* (if the time-inference be still pressed) as extraordinary. The regard which was exhibited and which seemed to augment from first to last, perhaps engendered a more than proportionate reciprocation. These of Bombay take their place among the most congenial and best esteemed of my friends. Their kindness was extravagance itself. It can never be forgotten.

Two months of labor as a Christian minister amid such opportunities and in such company; work full of sweetness. Never was the Gospel preached with more liberty, public worship more delightful; Christian fellowship more harmonious and encouraging. Such indeed that a variety of opinions became a means of grace; but enhancing the warmth and glow of the genuine Christian love whence flowed this harmony. Never was the pastorate more the source of the pastor's chiefest happiness. Viewed in the light of results in his own heart, at least, it may never have been more desirable a calling. How real the sympathy; how preciously accessible Immanuel's throne, how the Father's love seemed specially realizable, how easy to talk with the children, when pastor and people met in the home. Blessed memories! And very highly appreciable was the gentle courtesy of fellow laborers in other charges in the city; and of those, too, with whom the writer felt himself especially to be one—the earnest workers of the Young Men's Christian Association.

Through our beloved *Guardian*, then, dear friends, I bid you with many regrets that I may have been separated from you, farewell. Every prosperity and the richest of Divine blessing be your's evermore. And with my grateful acknowledgments, dear Mr. Editor, for your many courtesies, in fraternal regard, I remain,

Your truly
T. H. OAKES.

Madras, January 16, 1882.

SIR,—Mr. Jacobs in the last *Guardian*, "cancels two factors for the solution of the difficult problem: how to reach the natives." "The instrumental cause of the removal of the first factor," he says "is the blood of Christ," but fails to observe how can a Christian have access to this sovereign remedy for sanctification.

Will you or any of your readers kindly inform me through the *Guardian*, by what means we become partakers of the "Blood of Jesus?"

Yours in Jesus
E. John.

[By the blood of Christ we understand the vicarious efficacy of Christ's sufferings and death, as set forth, for instance, in Isaiah LIII.

Pleading this we obtain the fulness of the Spirit, who sanctifies by the truth. Ed. B. G.]

NOTICES.

BOMBAY MISSIONARY CONFERENCE.

It is desirable that those, who have received the circular referring to a general Missionary Conference, should return their answers as soon as possible to the Secretary.

The petition to the House of Commons on the opium traffic is now largely signed, and should be soon transmitted to London. Those missionaries who have not yet sent in their signatures would oblige the Secretary by doing so at once.

BUCHANAN BLAKE.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. C. Jordan, who purposes returning to Calcutta early next week, will (D.V.) preach to-morrow at 11 A.M. & 6 P.M.

SERVICES in E. M. Churches to-morrow: Grant Road, 11 A.M. Bowen; 6 P.M. Gilruth.—Dean Lane, Fort, 11 A.M. Gilruth; 6 P.M. Northrup.—Mazagon, 11 A.M. Northrup; 6 P.M. Bowen.

Epitome of News.

SATURDAY, JANUARY 14.

—Speaking of Bijapur the *Times of India* says: The task of rebuilding and converting to the purposes of modern life those buildings which still admit of repair is now being rapidly proceeded with. A vast court-yard, two stories high, round which runs a succession of rooms, will form the public offices of Government. An ancient hall will be converted into the *Adalat*, with lodgings for the Judge. The Executive Engineer will live in the restored *Palace of Delight*—the *Anand Mahal*—close to which will be the house of the Collector. Other buildings, outside the walls of the inner fort, will be restored for the use of the remaining officials who make up the population of a mofussil station. It is expected that the work will be completed in a year and-a-half, so that in the rainy season of 1883 the destined inhabitants may enter into the possession of their new city.

MONDAY, JANUARY 16.

—*Times of India*: The rumour that the King of Burmah is really dead is untrue, and we are now informed on the authority of respectable Europeans residing in Mandalay that he is recovering from his recent illness. King Theebaw is, however, not likely to remain much longer on the Golden Throne of Ava. Lord Ripon has sent him a "Remonstrance" which, like all that emanates from the present Viceroy, is manly, straightforward and vigorous. We have repeatedly referred of late to the new monopolies by which Theebaw is temporarily filling his empty purse, to the ruin of the trade between Upper Burmah and Rangoon. In February last year a mild Remonstrance against the re-imposition of monopolies was sent in, and Theebaw replied that nothing had been done to depress trade, and nothing that was inconsistent with the terms of the Treaty of 1867. In September last, Lord Ripon sent in a stronger Remonstrance, to which Theebaw simply answered that he had nothing to say. He gave it, however, a most telling reply by granting new monopolies right and left, to show that he did not care a straw for the opinion of the Government of India. This studied insolence was the chief reason of the Viceroy's visit to Burmah, and when he was there recently a properly accredited Envoy arrived, who turned out to be a man of inferior rank, who bore no sort of official message. His

misaion, as our correspondent says, was quite unimportant, and was regarded in Rangoon as a farce, it not as an insult. The present Government of India is, however, not composed of men likely to receive insults in silence, and nothing could be more forcible, more calm more determined than the terms with which Lord Ripon endeavours to recall this demented young tyrant to his senses.

—*Bombay Gazette*: It is inexpressibly sad that three days after the grave closed over Lady Fergusson, her niece, Miss Richman, has succumbed to the same fell disease. This time the victim was carried off with even more appalling suddenness. Miss Richman, who was at Gunesh Khind, was apparently in perfect health up to Saturday morning when she was seized with cholera; she died that evening and was buried on Sunday morning.

—A Calcutta paper says:—On New Year's Eve there was a dreadful earthquake at Akyab at 8 o'clock in the morning, and immediately afterwards there was a great irruption at Cheduba. The southern half was at once in a blaze—this was earth oil and gas burning. It is thought that the earthquake and fire will injuriously affect the oil workings.

—Matriculated from Christian Institutions; Free General Assembly's Institution, 13; Robert Money Institution, 8; Surat Mission High School, 7; Scottish High School, (Byculla) 6; Bishop's High School, (Poona), 5; Belgaum London Mission High School, 5; St. Mary's School (Poona), 3; General Assembly's Institution, Bombay, 3; Poona Mission Institution, 3; John Cannon Scottish High School, 2; Ahmedabad Irish Presbyterian Mission High School, 2; Poona Victoria School, 1; Hyderabad Mission School, 1.

—Our contemporary reports a sermon by Bishop Mylne, preached last evening, from which we take the following: I must say one parting word, one word which is intensified in sadness, by the further sad news of to-day, that the niece, who was Lady Fergusson's guest, had followed her aunt to the grave. That which if wrongly used, might be a mere theme for an impassioned declamation, may be made, if we take it quietly to ourselves, the voice of God to every one of us. Now, if ever we may make real to ourselves the two truths, I know that I must die, and I do not know when this will be, the more quietly we think of them both, the more likely they are to become real to us. They are not a whit more true to-night than they were eight days ago, and probably not one of us here has any more cause than he had then to suppose himself to be in danger of sudden death. But God has been pleased to remind us of their truth, and we must answer to Him for our use of the reminder. That last break-up must come to your very being upon earth. There will be no *you* here any more. People will begin to say of you "he is so and so," and then will stop and say "I mean he *was* so and so." Take that truth and bring it home to yourself. As you lie down to-night in your bed, picture the last lying out in your grave clothes. Then ask yourself what are your relations with what lies on the other side of the grave? He of whom we spoke just now will be waiting for you there sure enough—but *who*? I spoke just now of a light beyond the veil, and I said there that light cast dark shadows. If you were standing now on the other side, should you find yourself in the shadow or in the light? bemoaning your lost opportunities, or rejoicing that you had availed yourself of redemption? For once give your conscience fair play and let it give an honest answer to that question. For once when you go home this evening, forbear to criticize the preacher and take his words and apply them to yourself—you, *you* are to go down into the darkness. What have you to rely upon then? If you will, the great fact that Christ died for you shall turn that darkness into light. If you will, you may say for yourself as the river surges up to your feet, "The Lord sitteth above the waterflood, the Lord shall give His

servant the blessings of peace." But it is only if you will to have it so. God grant you so to will, so to carry your will into effect, God grant you so in penitence and prayer to lay the burden of your sins on Jesus Christ, that when your soul shall depart from your body, you may rest in Him—as our hope is those our sisters do.

TUESDAY, JANUARY 17.

—Sir Frank Souter was yesterday elected chairman of the Bombay Corporation.

—The following communication appears in to-day's papers.

Miss Richman died of cholera at Government House, Gunesh Khind, on Saturday evening at 7 o'clock, aged 24.

She was the second daughter of the late Lady Fergusson's eldest brother, Henry Richman. She was greatly beloved by Lady Fergusson, and was accustomed to pass much time in her company. She arrived in Bombay on a visit to the Governor and Lady Fergusson on 1st November last.

On the nature of Lady Fergusson's last illness being perceived, Miss Richman was sent together with Miss Fergusson and the little boy, to Malabar Point where they remained, without returning to Parel, till Friday afternoon, when they took the train for Kirkee at Byculla Station.

No suspicion was entertained that Miss Richman was otherwise than well, till she called her maid early on Saturday morning. Dr. Findlay was immediately sent for, and, shortly after, Dr. Bruce, who both continued constantly in attendance till the last, as did also Dr. Sexton, who was called in later. But she never regained strength after the crisis of the disease.

She is to be buried on Sunday morning, in a spot selected by the Governor, within the grounds of Government House.

She was possessed of great beauty, and a most amiable and attractive disposition.

It is gratifying to know that she was able to understand the religious service offered early in the afternoon by the Rev. Mr. Bagnell, chaplain of Kirkee, having previously expressed her desire for prayer on her behalf.

—The Malabar Hill Church was dedicated yesterday morning, by Bishop Mylne. Cost Rs. 17,000, Rs. 5000 of which were contributed by Government.

—The Madras Diocesan Church Conference met on the 14th inst.

—*Record*; *Paris*: Victor Hugo, a few days ago, having invited some friends to dinner, said to them before they left, "What is to die, if not to live again? I call to witness those millions of worlds that invite us in their radiant symphony; and beyond those worlds what do we see? The infinite, and still the infinite. If I pronounce the name of God some will smile, because they do not believe in God. But why do they not believe in Him? Because they say they believe in the forces of Nature. And what is Nature? Nothing without God. The world is a cradle and a tomb. But, as the cradle has its origin, the tomb has its radiant issue; it shuts the door on the side of the earth, but it opens it on the eternal world!" He concluded by saying, "Let us study the visible, but let us live also on the invisible. I am going myself. Believe a man who has touched everything with his forehead. Science will make terrestrial discoveries, but it will go astray if it neglects what is eternally ideal."

—The following article appears in the *Morning Post*:—We understand that the authorities of the Greek Church have arrived at an important decision with reference to this country. It is well known that for years past churches belonging to the Orthodox Communion have existed in London and other important commercial centres in England; but these, it was understood, were established solely to meet the wants of the Greek, Russian, and other members of the Orthodox Church residing here,

and not with a proselytizing object or in any spirit of hostility to the English Church. Moreover, Greek ecclesiastics of high rank have repeatedly, when visiting this country, taken part in Anglican services, whilst the Bishop of Gibraltar and other English clergymen have been welcomed in the East with apparent cordiality, and formally recognised as the representatives of a true portion of the Church Catholic. In some cases, which occurred quite recently, Anglican clergymen have even been invited to celebrate Divine service in Orthodox churches. In other ways also much has been done of late years to create a belief that the Greek Church fully recognises the catholicity of her Anglican sister. According however, to information which now reaches us the attitude of the Orthodox Church towards the Anglican Communion has either undergone a change, or at least will henceforth prove to be not at all such as was generally supposed hitherto. A letter from the Patriarch of Constantinople, which reached London a few days ago, announces that a Synod of the Orthodox Church, after a careful investigation of the validity of Anglican orders, and in view of the general position of affairs in the Church of England, has definitely decided to send a mission to this country which may be expected to arrive early next spring, and from which it is intended to develop a completely organized Hierarchy. The important question of the Liturgy to be used in the English Orthodox Communion still remains to be settled. The alternative seems to lie between adopting a translation into the vernacular of the Liturgies of St. Basil and St. John Chrysostom, or an English version of some Western use supplemented by certain additions from the Greek Liturgies. The non-retention of the "Filioque" Clause would of course be regarded as a fundamental point. On the scheme itself, and of its prospects, we do not at present pronounce any opinion, but that there is every intention of carrying it out we believe to be absolutely certain.

—*Overland Mail*; Dec. 30: A very severe censure has been passed by the jury and coroner on Lieut. H. Ponsonby, R.N., in connection with his conduct towards a barmaid who recently committed suicide.

Amongst the deaths recorded this week are:—Lord Justice Lush; Viscount Hemsley, M.P.; General T. Pattle, C.B.; Col. J. de Vic Tupper; Hon. J. H. Forbes; Mr. Grenville Murray; and Major-Gen. A. S. Allan.

The Pope, on receiving the Cardinals at the Vatican on Dec. 24, said that his position is becoming more and more intolerable.

A memorial chapel, in which a Requiem Mass is to be celebrated annually, is to be erected in Vienna on the site of the Ring Theatre.

The Egyptian Chamber of Deputies was opened at Cairo on Dec. 26 by the Khedive in person.

A public meeting has been held in Durban to protest against the proposed return of Cetewayo to Zululand.

Sir Evelyn Wood left Delagoa Bay for Zanzibar on Dec. 27.

The Guiteau trial has now reached its seventh week, and the end seems still far off.

It is stated that the public disgust with the mismanagement of the trial of Guiteau finds vigorous expression in the American press. The entire country is restive under the imputation that this exceptional case unjustly casts upon the American judicial procedure. The blame is generally put on Judge Cox for permitting Guiteau such licence. A demand has been made that means should be found after the trial ends for formally manifesting the public feeling on the subject. The *New York World* suggests the judge's impeachment. The *Tribune* says the trial has been one long foul stain upon the judge and the courts of the country.

WEDNESDAY, JANUARY 18.

—The soldier who charged himself with having murdered a woman in England, has withdrawn his statement made when he was drunk and been discharged.

—*Bombay Gazette*; Allahabad, 17: A serious accident occurred this morning (Tuesday) two miles east of Shekoad station, on the East India Railway. The up-mail, due at Shekoad about 6 a. m., ran into a good train going in the same direction. Twelve native passengers were killed, and about fourteen others injured. The guards of both trains were hurt, one seriously. Considerable damage was done to the rolling stock, the engine of the mail-train and twelve carriages being badly smashed. The road has been diverted for passing trains until the debris is removed. Passengers and mails left Shekoad at 11 a. m.

—There was an outbreak of cholera at Coorla last week.

—*Times of India*: Sir Charles Sargent delivers judgment to-morrow in the suit brought by Mr. C. A. Turner as official liquidator of the East India Bank, against Nusserwanjee Ardesir Wadia. The defendant is alleged to have received in bribes Rs50,000 from Kessowjee, Naik, a hundred shares in the Mazagon Land Company from Nursey Kessowjee, and Rs3,000 from the late liquidators of the bank.

—By this time, remarks the *Pioneer*, it is highly probable that the conspirators who hoped to exterminate the Rana family in Nepal have been themselves exterminated. No alarm need be felt for the safety of Mrs. Girdlestone and the Residency Surgeon at Khatmandu, as there was no actual outbreak. The Residency guard consists of two native officers and 89 rank and file. These men do not belong to any of the native regiments, but are recruited by the Resident.

—With reference to some religious statistics lately published, Mr. Chas. S. Miall says in the *Times*: The above table shows that the Established Church had 36.9 per cent. of the entire attendances in the six towns referred to, and the Nonconformists of all sections 55.6 per cent. The meaning of this is that the Church of England, in a numerical sense, is no longer the "national Church," though it greatly surpasses in numbers every other religious body in the land. I do not ask further space to comment on this suggestive fact; but I should be glad to add two brief quotations from the recent charge of the Bishop of Rochester. "Are we quite at sufficient pains," he asked, "to measure the living forces of Nonconformity?" Further on, he adds:—"But this I am sure of, that if we could have a little more of that despised Puritanism (sometimes so savagely reproached at those who can only wish they better deserved it)—Puritanism without its flaws and defects—there might be more substance in our sermons, more backbone in our manhood, more honesty in our markets, and more purity in our homes."

—*Christian*: We read with concern that Raiatea, one of the most Christian of the Pacific Islands, has been seized by the French, and that twenty-one more islands are to share the same fate. Among these is Rarotonga, the fine and large island discovered by John Williams, and where idolatry has wholly disappeared. We deeply sympathize with the London Missionary Society in their concern, and think it is time that a united and strong appeal should be made to our Foreign Secretary on the matter.

—Same: The Archbishop of York has addressed the under-graduates at Oxford in no doubtful or ambiguous terms on the vices of gambling and drunkenness. The pictures Dr. Thompson draws of the wrecked lives of young Englishmen, as the result of modern betting mania, are startling, and may well cause serious reflection in the minds of those who may be tempted in that direction.

—*World News*: The Admiralty has just ruled that no one entering the Navy will receive a spirit ration in kind until he attains

twenty-one years of age; and all warrant officers and men will be allowed, in lieu of the spirit ration, to receive either its value in money, a ration of tea or chocolate and sugar.

THURSDAY, JANUARY 19.

—*On Guard* for December reports 7,099 total abstrainers in the army in India.

—*Times of India*: The magistrate of North Arcot is endeavouring to put down the custom of "passing through the fire" which still prevails in his district. In 1854, the Government refused to move in the matter, though they wished that their disapprobation of such proceedings should be made known as widely as possible. Mr. Whiteside, however, the present magistrate of North Arcot, has recently appealed to the Government very strongly on the subject. "Experience has shown," he says "that the expectations entertained by Government so long ago as 1854, as to the gradual extinction of the practice of walking through fire have not been realized. Notwithstanding the progress of education and the diffusion of enlightenment during the long period of twenty-seven years, the practice is still in vogue." He quotes instances of two deaths in July and August last, the first that of an old woman who was so severely burnt that she died almost immediately; the second, that of a young lad who fell as he was walking through the fire-pit. The Governor of Madras does not, however, share Mr. Whiteside's abhorrence of this ancient religious rite. "He Excellency in Council questions," we are told, "whether it amounts to much more than the rushing or leaping through the fires of St. John—a practice which existed in our own days in Bohemia, and perhaps still exists there, a practice which coming down from the days of Sun-worship prevailed largely throughout Europe, and which it took centuries of civilization, not the long period of twenty-seven years, to eradicate in so far as it is eradicated. The Governor in Council does not think that Mr. Whiteside has made out a case for any further action at present on the part of Government." We scarcely think that the educated natives of the country will agree with Mr. Grant Duff. It would probably not be difficult to abolish the fire-festivals altogether, but at all events those who conduct them should be taught that they will be liable to be tried for manslaughter if any of their foolish victims are burnt to death.

—From a report of Mr. Cook's Tuesday Lecture, in the *Times of India*: The supreme rules of certitude were never more visible than in our distracted day; and they are Intuition, Instinct, Experiment, Syllogism. Each is a suitable verification of the other. Let us image these vast quadrants of research as so many gigantic reflectors of a light not their own. At the focal point of the four, Religious science, strictly so called, lights its immortal torch. Thirty years ago it used to be thought that the earliest date at which the New Testament literature can be shown to have been received as of equal authority with the old was about A. D. 180; but, as all scholars will tell you, even Bauer admitted that Paul's chief Epistles were genuine, and were written before the year sixty. This admission is fatal to the mythical theory put forth by Strauss when he was a young man, and now for twenty years marked as juvenile by the best scholarship of Germany. These letters of Paul, written at that date, are incontrovertible proof that the leading traits of the character of the author of Christianity, as given in the so-called mythical Gospels, were familiar to the Christian world within twenty-five years after his death. There is now in the hands of scholars incontrovertible evidence that even the Gospel had acquired authority with the earliest churches as early as A. D. 125. Schenckell, Renan, and others widely removed from the traditional views, teach that the Fourth Gospel itself could not have appeared later than a few years after the beginning of the second century. These discoveries explain the new attitude of German scholarship. They

carry back the indubitable traces of the New Testament literature more than fifty years. They shut the colossal shears of chronology upon the theories of Bauer, Strauss, and Renan. Strauss demands a century after the death of Paul for his imaginative additions to Christianity to grow up in. It is now established that not only not a century but not a quarter of a century can be had for this purpose. But who does not know the history of the defeat of sceptical school after sceptical school on the rationalistic side of the field of exegetical research! The naturalistic theory was swallowed by the mythical theory, and the mythical by the tendency theory, and the tendency by the legendary theory, and each of the four by time. Strauss laughs at Paulus Bauer at Strauss, Renan at Bauer, the hour glass at all. "Under his guidance," says Strauss of Paulus, "we tumble into the mire; and assuredly dross, not gold, is the issue to which his method of interpretation generally leads." "Up to the present day," says Bauer of Strauss, "the mythical theory has been rejected by every man of education." The supreme question concerning the origin of the New Testament literature is now, whether, in less than thirty years intervening between the death of the Author of Christianity and A. D. 60, in which Paul's Epistles are known to have become authorities, there is room enough in the age of Livy and Tacitus for the growth and inwreathing of mythical fictions around an idolized memory lying in the dim haze of the past.

—In a German work, published in 1878 dealing exhaustively with conflagrations in theatres, *Truth* finds the following not uninteresting details concerning this ominous topic:—Since 1610, no fewer than five hundred and twenty-three theatres have been burnt down in the old and new world, four hundred and sixty disasters of this kind having taken place within the last hundred years (up to 1878), while from 1871-8 the average rate was thirteen theatres per annum.

—*Bombay Gazette*: A marriage between Pedro Joaquim Pelegrino da Costa, of the *Sudra* caste, with the daughter of Sebastian Jose de Noronha, a *Brahmin*, both belonging to the principal families in Salsette (Goa), is considered by the public to be a practical step towards the extinction of castes among the Christian Goanese, for which object an association has already been formed containing many leading members of all the castes.

FRIDAY, JANUARY 20.

—A correspondent of the *Bombay Gazette* says of the outbreak of Cholera at Coorla: Now that this epidemic has again made its appearance there, I was curious to find out the cause, and learnt with great surprise that the Bombay Municipality lately stopped the entire supply of Vehar water to the dipping wells, unless the full rate charged for private houses was paid by the inhabitants for the use of the water. This being impossible, the water-supply is very much stinted, and the people have again taken to drinking filthy well water, wherever procurable, containing the germs of all sorts of diseases.

—Same; Allahabad, 19: The conspiracy in Nepal was framed with the view to kill the Prime Minister, the Commander-in-Chief, and other members of the Rana family. The conspirators had been engaged for several years in arranging for the outbreak; but one of their number turned traitor just when their plans had been matured. Eighty arrests were made in Khatmandu, and twenty-one military officers who confessed their complicity in the plot were immediately executed. Whatever tampering has taken place among the soldiers does not appear to have seriously affected the loyalty of the army, as the regiments have remained perfectly quiet.

Mr. Girdlestone reached Khatmandu on the 16th.

—No successor is to be now appointed to the Co-regent of the Hyderabad state.

—Sir CHARLES SARGENT yesterday delivered judgment at the High Court in a suit brought by Mr. C. A. Turner, the official liquidator of the East India Bank, to recover about a lakh of rupees from Mr. Nusserwanjee Ardaseer Wadia, who was said to have received the amount from Kessowjee Naik with a view to bring about a compromise of the bank's claim against Kessowjee. His Lordship found that the defendant, while holding a fiduciary relationship with the liquidators of the bank, had secretly benefited himself to the extent of Rs. 70,500; and held that he could not be allowed to retain the moneys that came to his hands for bringing about the compromise. As the person in whom the liquidators of the bank placed trust and confidence, the defendant could not be allowed to derive any benefit as against the bank from moneys received on behalf of the bank. A decree was given for the plaintiff for Rs. 70,500, in addition to the Rs. 3,000 paid by the defendant into court, with interest and costs.

—Deaths last week 469. By cholera, 17.

—According to the latest advices from Mandalay, King Theebaw's disease appears to have been *delirium tremens*, aggravated by superstition. At the commencement of his illness, some time in October last, the King reported that he had had a dreadful dream, in which his mother, to whom he had been anything but a good son, appeared to him, reproached him bitterly for his conduct, and prophesied that he should come to an evil end. The Rangoon papers say that the state of affairs at Mandalay is so bad that many men from Mandalay have taken passage for Calcutta, where they will interview the Nyoung-Yan Prince.

—*Evangelical Christendom*; Paris: The Senate has definitively rescinded the law so obnoxious to the Protestants respecting cemeteries, which are now thrown open to all, no distinction being made on account of difference of creed. This puts an end to innumerable vexations.

Same: We were lately in the new hall of the salvation army, 187, Quai de Valmy. Policemen at the door kept off the tipsy and violent disturbers who wanted to effect an entrance. The three hundred men and women within were hanging on the words of the speakers; and the hymns, led by a trumpet, seemed to delight and thrill through them, especially "All hail the power of Jesus' name!" with a trumpet flourish after "Crown Him Lord of all!" Recently a leader in mischief got separated from his comrades, and so listened for the first time; the Lord opened his heart to attend, and now he is rejoicing in his Saviour, "devouring" his Testament, and counts it all joy to have been turned out of work for belonging to the "Army." Reading the words, "Do unto others what ye would that men should do unto you," his remark was, "That means, tell out the glad tidings of salvation to every creature, to make all as happy as we are!"

—Same, Italy: The *Civiltà Evangelica* contains the following, under the signature of Signor Sciarelli: Last Monday evening a genial gathering took place at the house of Dr. Leroy Vernon, when all the Protestant pastors of the city, as well as many other gentlemen, Italian and foreign, were present. The ex-Canon of the Vatican Basilica, Count Enrico Campello, was the central attraction of the company. There was also present the ex-Monsignore Count de la Ville, to whom the following testimony was rendered in my presence and that of other friends by Campello, and that with much feeling: "It is to him I owe it that I have joined the Evangelical Church. It was he who persuaded me to forsake Popery and who introduced me to Dr. Vernon." It was through the reading of the "Life of Wesley" and of his sermons translated into Italian, that the heart of Count de la Ville was opened to the genial influence of the faith. He had for some time from political motives renounced all relations with the Court of Rome.

Selections.

MR. FROTHINGHAM'S CONFESSION.

MR. O. B. Frothingham, for many years the preacher of an independent congregation in this city, and President of the Free Religious Association, has received additional light on religious subjects. It will be remembered that some two years ago he went abroad to recover his health. After this season of rest and reflection in the Old World, he sees more truth and vitality in historic Christianity than formerly. He thinks the existing religious organizations—the Churches—are stronger to-day than they were twenty-five years ago, are doing more good in the world, and have a long future of usefulness. He also concludes that though there is ground enough for criticism on existing beliefs and rites and modes, of administration, it is far more important just now to affirm with all possible emphasis the great, underlying, everlasting truths of religion—of a spiritual order and force and verity which no science is fine or advanced enough to explain or even discover. He does not unsay what he has spent thirty years of his life in saying with a great deal of eloquence; but he says there is infinitely more to declare than to deny, and that it is infinitely more important to declare the truth than spend ourselves in criticising half-truths or denying errors.

This, so far as we can make it out, is the substance of a confession which is exciting attention. It will be seen that Mr. Frothingham confesses very little in set terms; yet it is a great deal for him to acknowledge, and it indicates that his eyes are turned in the right direction, and that his steps are towards higher ground. Mr. Frothingham began his professional career when Unitarianism was at its height. His father was the learned and revered minister of the First Church in Boston. Edward Everett was his uncle. He graduated at Harvard with distinction, and settled at Salem, where his radicalism gave offence. He came here nominally Unitarian, but presently parted from that small but respectable household to set up a sect of his own, on the ground of simple, natural religion. He disbelieved a great deal, and told his disbeliefs in elegant terms. He gathered a large congregation to listen to his bold and often brilliant criticisms on the established faith of mankind. Judged by his short and simple standard, the religion of Christians was mostly superstition. But after twenty years of arduous labour, he had merely a very miscellaneous assemblage of persons who had little in common but admiration for his daring and cultured speech. He found that criticism had no binding and vitalizing force. Negations did not feed hungry souls. It was impossible to fuse an audience of individuals into a congregation of members by glittering generalities, which were as cold as they were brilliant. When he was forced to withdraw by ill health, his society dispersed, because it was absolutely destitute of cohesive vitality or any element of permanence.

These facts explain the significance of Mr. Frothingham's recent statements. He is the acknowledged leader of a considerable body in the United States. And when he concedes that the historic Christianity he has assailed for twenty years has more truth and vitality, is longer-lived and more serviceable, than he used to think, and that it is more important to confront modern materialism with a more positive affirmation of religious truth, than to criticise the supposed defects and errors of religious bodies, he virtually gives up the ground he has stood upon and the cause he has advocated. He has turned his face in a new direction; he has caught a new temper; he has taken a new departure.

It would be interesting to not a few to learn what influences led to this change in his views and feelings. But it is not at all unlikely that

he has been somewhat affected by the bold, blatant, blasphemous declamations of Ingersoll and infidels of his class. While preaching here, he recoiled more and more from contact with and responsibility for the men whose denials and denunciations of the most sacred religious convictions of Christendom shock all who have religious sensibilities, and profane the very liberty of speech they take pride in by their impiety and license. And less obvious but yet more potent influences—even the still voice of the Holy Spirit—may have had a part in this matter. So we would fain hope.—(N. Y. Evangelist.)

DUTY AND USEFULNESS.

THE path of duty is the path of usefulness, and the path of usefulness is the path of duty. But it is sometimes the case that the path of the greatest *apparent* usefulness, is by no means the path in which God would have us walk. He who builds some magnificent structure which towers upward toward the skies, has no difficulty in persuading himself and others that he is in the path of usefulness; but he who toils to prepare foundations, laboring in the midst of mire and darkness and obscurity, may find it much more difficult to convince either himself or others of the utility of his labors; and yet in the eyes of the great God, his work may be a thousand times more useful, important, and indispensable, than that of the man who rears the lofty pinnacles and towers,—the admiration of all who behold them.

We are too often dazzled with present success, and satisfied with present comforts; we have not all of us learned to labor and to wait. In an article in the *Clergyman's Magazine* entitled "Bishop Selwyn in a Country Parish," it is said:—"I do not know how it is, I ordain a large number of men every year, but as soon as their two years are expired, they are off in search of green fields. Some of them like one kind of service and some another, and most of them take kindly to pretty churches and pretty decorations and pretty music, but few have any stomach for work."

Doubtless the path of usefulness and the path of comfort seem to such men to lie close together; but in this view they may be mistaken. Possibly Paul, chained to a Roman soldier or confined within a Roman dungeon, might have longed for a wider field, and sighed for greater opportunities; but it is a matter of doubt whether he ever had a wider field than at that very time. He might, it is true, have gone up and down preaching the Gospel of Christ, but his words might have died upon the passing air; but he whose bonds were known through Cæsar's palace, who day by day could preach Christ to the soldier that guarded him, until the Roman legions were permeated with the gospel of salvation; he who could sign himself as "Paul the aged, even now a prisoner of Christ," and thus send forth his letters not only to the local churches whom he addressed, but to the Church universal in all ages and all lands, may have done more for God, and truth, and humanity, and the Church at large, in those very days of loneliness and imprisonment, than in other times when he was preaching in the synagogues and stirring up the people through the region round about.

Doubtless God called John Bunyan to preach the Gospel, and no doubt it was a sore and grievous affliction to him to be confined in Bedford Jail and prevented from fulfilling his ministry; but the widest work that John Bunyan ever did was done when he lay a prisoner in Bedford Jail. He might have travelled and preached and done good and died and been forgotten; but when once shut up within those gloomy walls, as his busy pen wrought on day after day, he was doing a grander work than he could possibly have done if he had been permitted to go forth and publish the glad tidings which he so longed to declare. God was wiser than Bunyan and wiser than his persecutors;

and in his confinement and seclusion he found really his widest field, his fullest liberty. He lighted there a torch which never could be extinguished; he uttered there a voice which has echoed and re-echoed through all lands. He preached there sermons which shall never die so long as God's people confess themselves strangers and pilgrims on the earth, and seek their glory in the city of their God.

That German woman who fed the little hungry schoolboy who sang for bread at her door, did not know that she was feeding one whose voice was yet to thunder through Europe, to shake the triple crown on the head of the Romish pontiff, and whose toils and labors were to give the Bible to the German nation as a wellspring of perpetual blessing. She only saw a hungry schoolboy asking for bread; God saw a Luther, a chosen vessel to bear the Gospel to the world.

When that uncultured Primitive Methodist preacher repeated over and over his simple text, "Look unto me and be ye saved, all ye ends of the earth," and cried in the ears of the sad young man who was sitting there, "Young man, look to Jesus and be saved!" no one supposed that his field of usefulness was very large; but that young man, begotten that day to a new life by the glorious Gospel of the Son of God, has since done a work hardly paralleled by that of any worker of modern times; and the honor of preaching an eloquent sermon, or the opportunity for enlarged usefulness, might well be exchanged for the privilege of leading to Christ a soul-winner as mighty as Charles H. Spurgeon has, through God, proved himself to be.

The lessons which are taught us by the providences of God and the experiences of his people are, that he has utter and absolute control over all the circumstances, the hindrances, the trials and the opportunities of his people. He knows just where he can do most good, and most fully honor him. That which we count a victory, in his eyes is often a defeat; while that which we reckon as a defeat may be a victory over which heaven's banners wave, and heaven's harps ring with triumphant tones. We see a man to-day in the high tide of honor and success. We envy him his prosperity, we grudge him his opportunity; but a brief period passes and we see that same man despised, dishonored and disgraced; his name a hissing and by-word and reproach, which even causes the enemies of God to blaspheme; and we see that that which we honored, God despised; while that which we despised was honored, approved, and prospered of the Lord.

Can we not from facts like these learn lessons of patience, obedience, and unfaltering trust? Can we not learn to abide where God appoints, and to do the thing which God directs without hesitation, without murmuring, without misgiving, assured that he who knows the work and knows the workers, can choose for us our place and appoint for us our service, and glorify his name and advance his cause by means which to us seem most unpromising?

One thing no Christian man can deny, it is within the power of God to choose our place for us and to put us where he pleases. He who brought Joseph first to the prison and then to the throne, can bring us where he pleases, can do with us whatever he will. If he sees good to give us wealth, no power on earth can prevent it. If he sees best to crown us with honor, no mortal can stay his hand. And if he sees it best that we should walk the path of lowliness, obscurity, and poverty, can we not accept it as his appointment, and by our patience and fidelity under circumstances of discouragement, prepare ourselves for the hour when he shall bid us come up higher, and fit ourselves for the service which he at last may honor us to perform? Let us have done with murmuring and complaining, and let us in sweet submission to the will of God do our little work, fulfilling all the good pleasure of his will, and the work of faith with power.—(*Armoury.*)

Miscellany.

—The *Bombay Gazette* gives this account of Mr. Joseph Cook's Lecture, given at the Framji Cowasjee Hall last Sunday evening.

Mr. Cook, who rose amidst loud applause, said that Almighty God was undoubtedly there that night, and he would have the discussion conducted on their knees, and without applause. The Brahmins believe in prayer, the Parsees he had seen worshipping at the edge of the sea at sunset, and this beautiful city was full of the temples of old religions, every one of which admitted the necessity of seriousness in discussing the subject before them. They should be all agreed that if they were to search for truth in their discussion that night, they must drop all frivolity of mind, and they must as men and women, face the fact that they were going hence soon. He hoped that every one of them knew the great truth that unless they love what God loves and hate what God hates, it was impossible, in the very nature of things, to be at peace with Him. His topic, the lecturer said, would be discussed under three heads—practical, theoretical, and scriptural. Beginning with the practical part of his subject, and considering the matter in solitude and prayer, and in the light of conscience, he begged leave to affirm that he for one had made up his mind that he would not go out of this world trusting to the opportunities of repentance after death. In fact, in order to be at peace with God and with the universe, every human being must get rid of the love and guilt of sin before passing into the next world. If he would not for his own part take a leap into the unseen, trusting to opportunities of repentance after death, how could he recommend them to do it? (Applause.) Mr. Cook asked his audience not to applaud him on a Sabbath evening, and on a theme so serious as this. The lecturer, continuing, said it was written in the Bhagwadgita of the Hindus that "he who sins repeatedly, impairs his judgment; and he whose judgment is impaired, sins repeatedly." He had great reverence, if they allowed him to say so, for the doctrine taught there, though he did not regard it as inspired. The text affirmed the great law that sins produce blindness in the soul. The great poets always recognised the fact that men grew blind to the light against which they sinned. They remembered that Lady Macbeth, before she entered into her great crime, the murder of Duncan, implored thus:—

"Come, thick night,
And pall thee in the dunkest smoke of hell,
That my keen knife see not the wound it makes,
Nor heaven peep through the blanket of the dark."

Her prayer was answered. Then Macbeth called on day to depart and take wing with ravens to the rocky wood, in order that the eternal eye of the King might not see the dark deed he was about to accomplish. That prayer was answered too. It must be remembered that in this world character tended to a final permanence either on the good side or on the bad. That was a hard and indisputable fact standing right athwart their whole discussion. Character under universal law tends to become fixed either on the good side or on the bad; and the bad side appeared to be fixed as thoroughly as the good. Suppose that there were seated on that platform George Washington, Prince Albert and Martin Luther; and suppose that at the other end of the hall sat three of the worst men they could name in history,—say, Nero, Caligula and Richard III. (although he did not know that Richard III was as bad as Shakespeare had painted him.) Now, was it not a palpable fact that these sets of men, under universal natural law, had a character very difficult to change? He did not say that it was impossible to make the bad men good, and *vice versa*; but they did not expect such transitions of character in men of

advanced years. He held this tendency of character to a final permanence on the good or bad side to be a correct doctrine. If they turned towards vice, they grew towards vice; and as they grew so they balanced, and as they balanced, so they fell, and as they fell, so under the laws of cause and effect, they lay. On what side did the falling matter drop? On the heavier. What he was afraid of was the irreversible natural law by which character tended to a final permanence, and the certainty that final permanence could come but once. Yes, they said, but after death there would come more light to the soul. How did they know the soul would see it? The laws of judicial blindness took their course. If they sinned under the influences of their bad courses in this world, if they sinned in their first years or days in the next world, who knew that the sinning there against light would have a different effect from what it had here, and would not bring them farther and farther into remoteness from God and its consequences? If a man continued to sin for ever, he believed he would be punished for ever. The first question he raised was not how long punishment might continue, but how long sin might continue. If a man did not repent, if sin were continued, that continued sin merited continuous punishment; and they had no reason to suppose that punishment would cease because it ought not. It was said in the Bible, "He that sinneth against the Holy Ghost has never forgiveness, but is in danger of eternal condemnation." The holy Book taught them that the punishment of the incorrigibly wicked was endless, and that the man who is disloyal to God has no hope offered to him.

TELEGRAPHIC NEWS.

Cairo, January 12th: The British Consul-General has explained to the President of the Egyptian Council of Ministers that the Collective Note was simply intended to reaffirm the Anglo-French alliance in view of M. Gambetta's accession to office.

Tunis, 12th: Three priests belonging to the French mission in Tripoly have been murdered at Ghadames.

London, 13th: Mr. Gladstone, speaking at Harwarden yesterday, said that the present Parliament was disposed to adopt effectual measures to benefit the tenant farmers. The right hon. gentleman further stated that measures were necessary to cheapen and facilitate the transfer of land, and also for county government and local taxation. Everything, however, depended, he said, upon the indispensable preliminary reform in Parliamentary rules.

Constantinople, 13th: In reply to the Anglo-French Collective Note presented to the Khedive, the Porte has sent a Note to its representatives abroad, declaring the Sultan's rights in Egypt to be founded upon *firmans* and that the Foreign Powers have no right to intervene, and demanding explanations respecting the Collective Note.

London, 14th: Advice received here from Chili state that a serious explosion took place in the paint-drying compound while H. M.'s Ironclad ship *Triumph* was at the port of Coquimbo on the 22nd November last, killing three seamen and injuring seven others.

Paris, 14th: A Ministerial Bill has been introduced in the French Chamber of Deputies for the reform of the Constitution, in which is included the *Scrutin de liste*, a modification of the Senate's financial powers, and a change in the system of election.

London, 16th: The Duchess of Connaught has given birth to a daughter.—The latest advices from Cairo state that the Egyptian notables insist upon their right to control the Budget.—The English and French Comptrollers-General have opposed the claim.—The *Times* publishes a telegram from Cairo, which states that the President of the Egyptian Council of Ministers will resign unless the notables withdraw their claims.—Vice-Chancellor Malinas, dead.—The Turkish Ambassador to-day presented to Earl Granville the Porte's note respecting foreign intervention in Egypt.

Cairo, 16th: The Egyptian Council of Delegates have proposed a scheme defining their powers,

virtually controlling the Government.—The President of the Council of Ministers has declined to accept the scheme.

Paris, 16th: The French Government has proposed to the French Chambers that the Treaty of Commerce with England shall be prolonged for one month.

London, 17th: Latest advices state that the insurrectionary movement in Dalmatia has extended to Herzegovina, whither extensive reinforcements are being sent.—The troopship Crocodile, which went aground in the Suez Canal on Saturday last, has been got off, and has proceeded on her voyage.

Tunis, 17th: The second brother of the Bey has been arrested for conspiracy.

London, 18th: The Times publishes a telegram from Paris this morning, stating that the negotiations for the renewal of the Treaty of Commerce with England still continue between M. Gambetta and Lord Lyons, and that a satisfactory compromise is probable.—Obituary.—General Charles Grant, Bengal Army.—The new rules for reform in Parliamentary procedure largely curtail the powers of members to raise discussions with the object of obstructing committees, and also provide for *clôture* in Parliamentary debate by a simple majority, except in cases when an extraordinary credit is required.

Washington, 18th: A Treaty of Peace has been signed between Bolivia and Chili, the former country ceding the territory along her coast line breaking off relations with Peru.

Cairo, 18th: The British and French Consuls-General have received strict instructions to discountenance the Egyptian Government yielding to the claim of the Council of Delegates to vote the Budget.

St. Petersburg, 18th: A deputation consisting of sixty Mervines is reported to have arrived at Asakbad, where they have been cordially received.

London 19th: The Irish Land Commission are occupied in deciding appeals. The reduction of rents is generally confirmed, Judge Vernon alone dissenting.

PASSENGERS SAILED.

Per P and O Str Rome, 19:

For London—Mr Nathan Phillips, Mrs Allan F Turner, child and infant, Miss Cumming, Mr P Mitchell and 4 children, Mrs Cotton, Mr Mrs and Miss Parsons, Mr W R Fletcher, Mr F Marshall, Mr H P Murray-Aynsley, Mrs and Miss Murray-Aynsley, Mr and Mrs Hitchcock and child, Miss Hitchcock, 2 Messrs Hitchcock, Mr G Dutton Green, Mr Maurice Smith, Col S Fellows, Major G H Coles, Lieut W Coles, Mrs Hartley, Miss E Dyer, Miss Dyer, Miss A Dyer, Miss A Dyer and 2 children, Mr J Cowan, Mr A Hirschhorn, Mr A Bridge, Mr Badcock, and Mr C A Winter.
For Brindisi—Mr G W Llewellyn, Mr George Yule, Mr W B Gordon, Mrs Lillie, Mr G E Smith, Mr Jas Duffus, Sir J McCulloch, Lady McCulloch, Miss Inglis, 2 Messrs Sillar, Mr J Borton, 2 Misses Borton, Mr G Borton, Master Borton, Mr Bradley, and Mr A Consolo.
For Venice—Mr and Mrs Bartlett, 2 Misses Bartlett, 2 Masters Bartlett, Mr and Mrs Cruise and child, and Mr Sobotka.
For Suez—Lieut-Col H Stracey, Mr John F Bain, and Mr G D Hay.
For Malta—Mrs T A LeMesurier, Mr Muller, Mr G Miller, and Mr T B Middleton.
For Gibraltar—Count Turgot, and Mr Boggio.
For Port Said—Mr J G Hamilton, MP.

PASSENGERS ARRIVED.

Per P and O Str Assam, 16:

From London—Mr Mrs and Miss Moss, Miss Jessie Moss, Mrs Le Bailey, Mr G R Langton, Lady Thompson and infant, Lieut H T Brown, Mrs Ollivant, Mr Collet, Mr Greshaw, Mr Hunter, Mr Lawrence, Mr Mason, Mr Ward, Mr Wood, Mr Jamieson, Mr Pearson, and Mr J M Reock.
From Brindisi—Mr and Mrs Hutchins, Lieut-Col Hopton, Mr J Thompson, Mr Costobadie, Mrs Grattan, Sir T Thompson, Mons. P de Sone, Mr H B H Turner, Capt Dumas, Mr W H Killick, Mr G A Olliphant, Mr W H Oakes, and Mrs Fredwood.
From Venice—Mr and Mrs Bythell, Mr Sawyer, and Signor Canicra.
From Suez—Mr and Mrs Joseph, and Mr T Stokes.

Domestic Occurrence.

DEATHS.

LORD—Dec. 12th, at Sea, on board the P. & O. Steamer Surat, two days after leaving Galle, Mr. W T Lord, of Bombay, aged 27 years.
HARVEY—Jan. 15th, at Colaba, Bombay, Susan, wife of S. and J. Harvey, H E the Governor's Lady, aged 27 years.

STEWART—Jan. 18th, at Bell Lane, Fort, Bombay, Frances Whitfield, widow of the late D T Stewart, Esq, of Newcastle-on-Tyne, aged 53 years.

HUSSEY—January 18th, at Esplanade, Bombay, Frederick Howard, child of William and Carey Hussey, aged 4 years and 2 days.

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Subscriptions received from 14th to 21st
January 1882.

J. H. Irvine, 15th April 1882, Rs. 2; C. G. Master, 31st Dec. 1882, Rs. 7-10; Rev. J. Parsons, 31st December 1882, Rs. 7-10; T. Kenderdine, 15th July 1882, Rs. 4; W. Lane, 19th February 1882, Rs. 2; G. C. Gilder, 31st December 1882, Rs. 6; W. W. Wallace, 16th September 1882, Rs. 10; Rev. D. Whitton, 17th April 1882, Rs. 7-10; Mrs. E. Barton, 31st January 1882, Rs. 2; H. Neale, 7th January 1883, Rs. 7-10; Rev. H. C. Squires, for 2 Copies, 28th December 1882, Rs. 12; J. D. Wilson, 31st December 1882, Rs. 7-10; Dr. Geo. Sinclair, 15th April 1883, Rs. 10; S. M. Barroughs, 21st January 1883, Rs. 9-4; J. F. Crisp, 7th January 1882, Rs. 10; Rev. Dr. Murray Mitchell 31st December 1881, Rs. 6-1.

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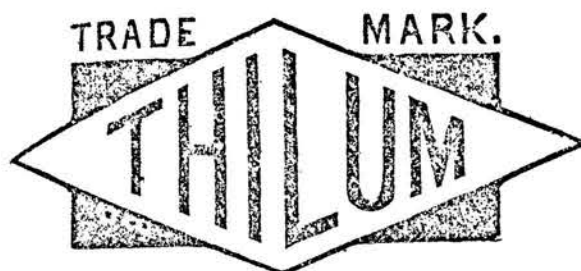
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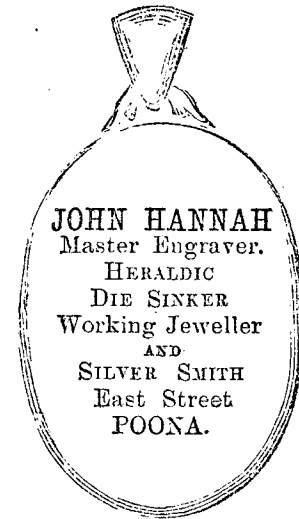
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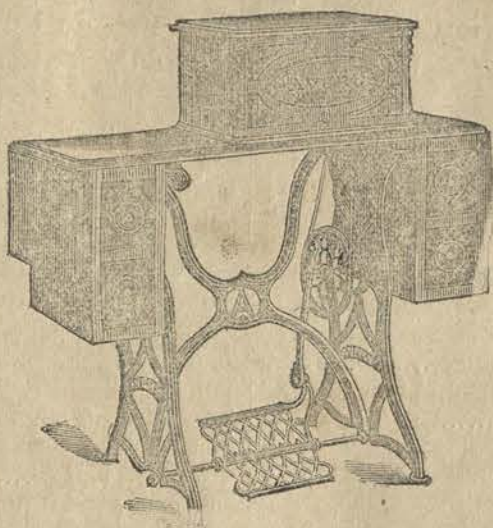
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